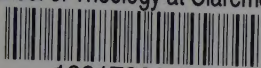


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A  
**GUIDE**

BX TO THE NOTES

1752

T95

1828

OF

A. G. JEWITT,

METHODIST PREACHER,

ON

**A LATE PAMPHLET,**

ENTITLED

*A Via Directa, &c.*

—◆—  
BY THE REV. THOMAS TYSAN.  
—◆—

---

"His faults, in him, seem as the spots of heaven  
"————— hereditary,  
"Rather than purchased; what he cannot change  
"Than what he chooses." *Antony & Cleop. Act 1.*

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**DUBLIN;**

PRINTED AND SOLD BY G. WALTERS,

1828.

GUIDE

TO THE NOTES

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BY THE REV. THOMAS TYSON

DEBROS

PRINTED AND SOLD BY G. WALTERS

1838



## A GUIDE.

**A**T length the last dying speech of Mr. A. G. Jewitt, entitled "A Few Notes," &c, has made it's appearance; but, in such a lifeless state, as to be unable even to grin "horrible a ghastly smile," for it has tumbled from the press, dead, stiff and cold. It's Author seems to have lost all life and vigour under the lash of the Mirror, as to a rational and christian-like method of defending his cause, and like a sorely scotched snake in the ditch, his angry frounces and wreathings have all subsided in a harmless hiss. Never, I believe, did I peruse an effort to defend any cause, save and except the Author's innate propensity to abuse and vilify his opponent, so flat, so tame and insipid as the "Notes." They possess neither life nor blood. Nevertheless, on the one hand, Mr. J. displays a vast fund of declamation, low-bred epithets, and abuse; while, on the other, a dull kind of pseudo-critical sourness, and angry whining pervades the whole; and the Author seems to have gone through his work as the half-famished way-worn traveller paces the high road.

"A needless Alexandrine ends the song,

"And, like a wounded snake, drags it's slow length along."

The "Notes," as to their value, are more like an addle egg than any thing else, and whoever opens them, will experience the same degree of mental nauseousness and disgust, as he would in cracking and opening that repulsive thing. However to the point.

Wholly unable to repel the arguments, or invalidate a single testimony of the Mirror, Mr. J. endeavours to destroy the credibility of the quotations, by accusing it's Author of "wilfully misrepresenting his words." This puts me in mind

of a neighbour of mine, who was summoned to Stafford on the supposition of theft, and being asked by the Judge what he had to advance in his own defence, pointing to the witness against him, he exclaimed, "My Lord! *That is the biggest rogue in all the parish.*" But the Judge told him, that he was "come there to defend himself, not to criminate others." Thus it is with Mr. J., I ask him to prove *if the Catholic Religion be wrong*, that *Methodism is right*, and his only answer is, you misrepresent my words, you "popish priest," Notes; you "pugnacious dogmatist," Exam. page 6; you "scavenger-like," page 47; "infidel," page 8 &c.

"O, wretched state! O, bosom, black as death!" *Shaks.*

"Deep

"The latent tempest boiled within his breast,

"Choked up and smothered with excessive rage!"

*Coriolan. Sc. 1.*

However, let the nicknamer justify himself.

Mr. J. insinuates, that my associating the illustrious names of Bossuet, Fenelon, Milner, and Doyle, was improper. Why so? They were all members and Prelates of the Roman Catholic Church, and four as illustrious men for their abilities, writings and learning, as christianity can boast; it would, therefore be as improper to separate them, as it would be to put Mr. J. into their company. But why not give a *reason* for separating them, instead of a *mere assertion*? But I forget myself. Methodists do not deal in reasons, for, as Mr. Nightingale observes, "*their only weapons are abuse and declamation!*"

"Among all his accusations," says Mr. J., "Mr. T. never directly accused me of misquoting his words." This does not prove my opponent guiltless. In the concise space of a small pamphlet, many things must be omitted, which might otherwise be noticed. My forbearance, on this point, only proves that I wished to avoid all recrimination, to elicit truth, and to discuss these important subjects as a *gentleman and a christian*; and not to stain my pages, as my opponent has done, with the rancorous dyes of personal insult, scurrility, and abuse. My lenity, therefore, only proves that



I treated my antagonist with more mercy than his sins deserved.

"I would not wound thee nor insult thee, Syphax,

"With a recital of thy tyrant crimes.

"A captive here I see thee, fallen below

"My most revengeful wish; and all the rage,

"The noble fury that this morn inflamed me,

"Is sunk to soft compassion." *Sophonisba, Sc. 4.*

I have already shown Mr. J. to be a corrupter of the Sacred Scriptures to support his cause, I have now to accuse him of corrupting a document, which has been considered the *touchstone of the true faith* in every age of Christianity, viz. the "Ninth Article of the Apostles' Creed," by foisting into the Text the word *In*, which so materially alters the sense:

"But he that stands upon a slippery place

"Makes nice of no vile hold to stay him up." *Shaks. K. J.*

With respect to Mr. J's accuracy in quoting my words, I can only say that he almost always misrepresents them; thus in page 13 Notes, he converts into a universal assertion the words "Candour, &c.," which were asserted of a particular point. The same perversion of expression takes place with respect to Pope Leo's Letter. In fact, scores of similar instances are to be found in his pamphlets, where the sense of his opponent is perverted and destroyed, by affixing a meaning to it which never entered the Author's head. And I think I am justified in asserting, that there is scarcely a single page, in all his three pamphlets, which is not stained by misconstruing, and perverting his opponent's words, by declamation, abuse, and insult of his person and Religion, and by falsehoods and calumnies against his faith. Indeed, so absolutely insensible has my opponent shown himself to be to every sentiment of truth and candour, and so deficient in the knowledge of the subjects which he attempts to discuss, that there are no less than *six Falsehoods and false insinuations, in the very first page of 2nd Part of the Examination*. One might have thought that the castigation of the Mirror would have wrought a salutary change in the perverse disposition of my antagonist; but, when, as Rev. Mr.

Mason tells us, page 58, "Triumph of Truth," that a man  
 "must refuse the light of truth, act against his conscience,  
 and tell all sorts of lies or renounce Methodism," the cure  
 of my opponent, I am afraid, is a desperate case. For,

"His faults, in him, seem as the spots of heaven  
 "——hereditary——what he cannot change." *Shaks.*

Mr. J. has produced a few more extracts, as a specimen  
 of my "misquoting his words;" but which, I am confident,  
 will only convince the unprejudiced reader of the miserable  
 subterfuges a man will sometimes have recourse to, in order  
 to defend a miserable cause. My first sin, of misquoting,  
 is substituting the word *Catholicity*, in the Mirror, for the  
 words *this Religion*, in the Examination:

"Where and when *this Religion*, the Catholic has most,  
 &c." Examination.

"Where and when *Catholicity* hath most, &c." Mirror.  
 Now I appeal to the reader, whether this can be, as to the  
 sense, a misquotation; true I left out the term absolutely,  
 and lost by so doing; for the insertion of that term renders  
 Mr. J's assertion absolutely false. For, Where did Catholi-  
 city ever ride more triumphant, and with greater sway, than  
 it has done more or less, from the very days of the Apostles  
 down to the present time, in Spain and Portugal? Yet  
 Protestant infidelity could never gain one inch of ground  
 there, in any one of it's monstrous forms, till it was ushered  
 in under the protection of 400,000 bayonets, by the British  
 and French infidels, who accompanied the invading armies  
 there during the late war.

"O happy regions, Portugal and Spain,

"Which never did those monsters entertain!

"The wolf, the bear, the boar can there advance

"No native claim of just inheritance." *Hind & Panther.*

Another of my crying sins of misquotation, is substituting  
 the word *goodness* for *godliness*; which is the same as ac-  
 cusing a man of refusing to pay his debts, because he pays  
 in twenty good shillings instead of a sovereign. Thus it is  
 with these good kind of gentlemen, when called upon to  
 defend, or prove the truth of their own Sect or faith; or



when they enter into discussion with a Catholic concerning his. They cautiously pass over our arguments, facts, testimonies and conclusions, and catch up the most pitiful and *trifling inaccuracy* to play upon, and divert the attention of the reader from the main point at issue. "They then endeavour to defame the man whom they cannot confute, and to disparage the character of the work, to which they find it impossible to reply." They then resort to misrepresentation and calumnies against the Religion of their opponent, and last of all, to crown the climax of their "experimental godliuess," they call in the aid of nicknames, scurrility and abuse.

"But then I sigh, and with a piece of Scripture,

"Tell them, that God bids us do good for evil;

"And thus I clothe my naked villany

"With old odd ends, stol'n forth of holy writ;

"And seem a saint when most I play the devil."

*K. Richard III.*

With respect to my quotations from the Fathers, which Mr. J. would have his reader believe to be false, because he can neither reply to, nor refute them; he has only to open Messrs. Berrington's, and Kirk's "Faith of Catholics," and he will find them nearly all there. And, moreover, if that book will not convince him where the truth is to be found, it is madness to talk to such a man on points of Religion. However, it appears that he examined *one extract*, and that was found *correct*. "Ex uno disce omnes." As the sample such the grain.

As to his perpetual rant and cant, about the Scripture and scriptural knowledge, that has always been the hypocritical practice of heretics in every age of the Church. Of this Tertullian complained about seventeen hundred years ago.

"Mark you this, Bassanio;

"The Devil can cite Scripture for his purpose;

"An evil soul producing holy witness,

"Is like——with a smiling cheek;

"A goodly apple, rotten at the heart.

"O what a goodly outside falsehood hath!" *Mer. of Ven.*

Mr. J. asserts, for he never attempts a proof, that the Church of Rome cannot prove her faith, at the present day, to be the same as it was in the days of St. Paul. To this, Mr. T. asserts she can. Here, however, is a tacit acknowledgment that she did *once possess the true faith!* Now I challenge Mr. J. to point out any period, when *She held that to be an article of faith which She does not hold now;* or that *She has now rejected, from her code of faith, any article which She once held.* Let us have *something more than mere assertion.* Point out the period when the change took place. The man who made it; what reclamation was made against; what Doctors Popes or Councils supported it; or whether, like Protestantism, it caused any broils, tumults, sacrileges, murders, or rebellions in the state? Here, however, the Methodists of Wolverhampton have got their preacher, by his own imprudence, pinned down to a point, which will at once demonstrate the truth or falsehood of their sect; and if they be in earnest about the salvation of their immortal souls, they will not fail to urge him to the proof. When I called upon Mr. J. to prove that the Fathers &c., whom he mentioned, were Methodists, the only answer that he could give was, "They were not members of the Church of Rome." But *I want to know if they were Methodists,* that is, whether they *preached and taught the doctrines of Methodism?* However, two circumstances will prove to a demonstration, that so far from being Methodists, they were all zealous and pious members of the Church of Rome. The first is, because She acknowledged them as such; and secondly, it was She alone that enrolled their names in the calendar of the saints. And, I can tell Mr. J., that no man, or set of men could ever hold communion with Rome, who refused to acknowledge her Supremacy, in the Church of Christ; for She always cut them off as heretics and schismatics. "*For to the Roman Church, on account of it's SUPERIOR HEADSHIP, every other must have recourse, that is, the faithful of all countries, in which Church has been preserved the doctrine delivered by the Apostles.*" Irenæus against Heresies. B. 3, cap. 3.\*

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\* He was Bishop of Lyons, in France, in 177, and disciple of St. Polycarp, Bishop of Smyrna, who was a disciple of St. John the Evangelist.



Mr. J's talk about making *sound christians* out of Calvinists, Romans, Greeks, Syrians, &c., (and why not include the Socinians) whose faiths are as *different* as light from darkness, is an insult to reason and common sense; for Luther would have excommunicated him, Calvin would have burnt him with Servetus at the stake, and the Greeks, Romans, Syrians, &c., all condemn him as a heretic. His talk about the Canon of Scripture is as little to the purpose. I have already shown that Catholics wrote the Scripture, Catholics preserved the Scripture, Catholics alone have the *true sense* of the Scripture, and, to *them alone*, St. Augustine, Luther, and Dr. Cosin tell us we are indebted for the Scripture. Mr. J. asserts, page 19 "Notes," that the Churches of Greece, Jerusalem, Egypt, &c., were never subject to the Pope or Patriarch of Rome. But if this assertion be true, let me ask my opponent, of erring notoriety, how happened it that the Greeks, &c., I speak of the first seven or eight ages of Christianity, always let the Pope of Rome preside in their General Councils, if they were not subject to him in spirituals? Let us see, however, if we cannot bring something like a proof of what we assert, and not be like Mr. J. deal in nothing but groundless assertion.

In the year 451, was assembled the Greek Council of Chalcedon, in Bithinia, at the request of the Emperor Marcian, and which consisted of nearly 600 members, comprising all the most illustrious Patriarchs, Prelates and Doctors of the Greek or Eastern Churches. In this Council, the "Imperial Moderators" made the following declaration: "As to ourselves and the Emperor, we hold the faith delivered at Nice, and Constantinople, and as it has been taught by the Holy Fathers." The Prelates immediately exclaimed, "*No one gives another exposition, we attempt it not; we dare not. The Fathers so taught we can go no farther.*" And when the famous Letter, of Pope Leo to Flavian, had been read, the Council unanimously answered: "*This is the faith of the Fathers: Peter has thus spoken by Leo; THE APOSTLES SO TAUGHT.*" And when the Council was finished, they addressed the Pope as follows: "*In the person of Peter you have preserved the CHAIN OF FAITH,*

wherefore, using you as a guide, we have signified the truth to the faithful. Over these as the **HEAD IN ITS MEMBERS YOU PRESIDED**, by those," the Pope's deputies, "*who held your rank.*" And "*We thoroughly consider truly that ALL PRIMACY AND CHIEF HONOUR, according to the Canons is to be kept for the Archbishop of Old Rome.*"\* Session 16. If this does not establish the Supremacy of the Pope, in the Church of Christ; the acts of a British Parliament never yet established the temporal supremacy of a king in the kingdom of England.

2. The Council of Sardica, another Greek Council, in 347 says; "*This shall seem most proper if from all provinces, the Priests of the Lord refer themselves to the HEAD, that is to the SEE OF PETER.*" Ep. Syn. ad Jul. Rom.

3. Theodoret, the historian, and Bishop of Cyrus in Syria about 340, being much persecuted, wrote, to a Bishop of the West, in the following remarkable words: "*I entreat you to prevail on the most holy Archbishop,*" or Pope, "*of Rome to use his Apostolic power, and command me to come to the Synod. For that most holy See has the HEADSHIP OVER ALL THE CHURCHES OF THE WORLD!*" Ep. 116 ad Renat. Vol. 3, page 989.

The Reader may now judge of Mr. J's assertion, and competency to write upon these things. Besides, we read of the Pope's opposing the Emperors themselves without ever having the Supremacy called in question, and, in virtue of this Supremacy, *deposing Greek Patriarchs and Prelates at one time, and restoring them to their See at another*, which, had they not known and been convinced, that He had received that power from God, for the peace and government of his Church, they never would have endured.

To my referring Mr. J. to the immediate successors of the Apostles, as testimonies of the doctrines which they taught; he exclaims, "Why not go up to the Apostles themselves?"

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\* In page 17 Mirror; and page 50 Answer to Mr. Dawson, instead of the Council of Nice, it should have been Chalcedon. The argument is the same.



"Why stop at their successors?" That is, as he explains it, *to the Scriptures*. This is a mighty objection against us, in the eyes of ignorant protestants,

"But winnow well this thought, and you shall find

"'Tis light as chaff, that flies before the wind."

*Hind & Panther.*

In the first place: Were one of Mr. J's credulous followers to consult him about the opinion of the Fathers, of any age, on any particular point: he would scout the Fathers and fly to the "Apostles themselves," as he expresses it, that is to his Bible. The poor man would return home, after his Hegiral flight to the "Apostles themselves" with a firm belief in what his preacher had told him, and conclude that he was in possession of the truth. Now good Sir let me take my flight. You ask; Why stop at the successors of the Apostles? And I ask; Why stop at Mr. Jewitt? Is he prepared to assert that those holy, and learned Prelates, Doctors, and Fathers knew nothing about the Scripture; that they did not read, understand and follow the Scriptures as well as he does; and that their decisions, on faith &c., were not as conformable to the Scriptures as his? He may assert it as long as he pleases, but none but a fool will believe him; for his "going up to the Apostles themselves," that is to the Scripture, and his own solitary judgment, is only preferring his own fancies and conceits to; and asserting himself to be wiser than the congregated body of all the Fathers, Doctors, Prelates and Saints of the whole primitive Church.

In the second place. It is only by listening to the interpretation of the Scriptures, by the Fathers &c., that we can go up, with security, to the age of the "Apostles themselves." And I have already proved, to my readers, that *their united testimony*, as to *what was* the doctrine of the Apostles and *what was not*, is, in comparison with Mr. J's solitary opinion, as the Mountains of the Alps, to a grain of sand. Thus the Fathers of any age are not only witnesses of the faith of that age, but likewise a guide which points out to us the highway which leads us infallibly to the age above, and thus we are

conducted, without fear of error, from age to age, to the very days of the Apostles themselves; while Mr. J., following the by-path of his own solitary judgment, is now groping his way in the bogs and mists of error: Or we may consider each Father, as a stone in that magnificent bridge, constructed by the hand of God Himself, which directly and infallibly conducts us, over the stream of time, of eighteen hundred years, into the regions of the "Apostles themselves," while my opponent attempting to cross it in the cockboat of private opinion, after being dashed about on the fury of its waves, finds himself precipitated into the gulf of error and infidelity.

"Go to the Apostolic writings, and for every doctrine of Methodism, I engage to lay my hand on the Word of God." Notes page 35. 1. If the doctrines of Methodism be *right*, then all the rest of the Christian world must be *wrong*. 2. Does Mr. J. intend to insinuate that he is infallible, in his interpretation of the Scriptures, for I am certain that the Catholic Church never spoke with a more infallible assurance, than does this pseudo-divine. But his laying his hand on the Bible, for the doctrines of Methodism, is the very reason that Old Johanna Southcote produced for the *ground-work of all her follies and blasphemies*; the same that Luther advanced for the "*Real Presence*;" the same that Calvin advanced for his soul-freezing doctrine of absolute *predestination* to salvation or damnation. In fact, it is the very argument, and *only argument*, that every heresiarch, from the days of Simon Magus, to the days of Mr. J. has made use of in defence of their impieties and antichristian blasphemies. And this I knew *was the hole that my opponent would run into to save himself*. However a few words will soon unearth him. 1. This assertion is as good and powerful in the mouth of Luther, Calvin, Johanna Southcote &c., as it is in Mr. J's. But if so; the first condemns him as a heretic for denying the Real Presence; and the second would have burnt him at the stake, with poor Servetus, as a "monster" whose mouth "ought to be stopped with fire and smoke." So that Mr. J. stands condemned and de-christianized by his own principles.



2. Did not the notorious Wesley assert *his doctrine* to be the doctrine of Scripture, while he was in America, and whence he was obliged to fly, on account of a scandalous intrigue with Miss Causton, and where he preached up the doctrine of "good works?" But when, on account of this *same doctrine*, on his return to England, a report was spread about at Bristol, that he was a papist in disguise, if not a Jesuit, he immediately turned his coat and acknowledged that "he did teach such doctrine, and that he was fundamentally a papist and *did not know it!*" Journal of 1739. And that he was, all this time, beating the air. Jour. p. 102. Again, In his Sermon on "Original Sin," he exclaims, "*O natural man! Thou canst do no good. Thou canst do nothing but sin. Thy natural actions are sin; thy civil actions are sin; thy religious actions are sin; thy duties are sins; for nothing but sin comes from thee!*" Thus it is a sin, in the unjustified man, to eat drink or sleep; to pay taxes, fight for his country, obey the magistrates, love his wife, provide for his family, read his Bible, pray, repent, or ask God pardon for his sins, &c. Now no doubt Mr. Wesley would have engaged, like Mr. J., to "*lay his hand on the Bible for every doctrine of Methodism.*" And what surety can Mr. J. give his followers that he is not, like his founder, "*beating the air;*" disseminating falsehood for truth, heresy for orthodoxy, or like Wesley, "*ignorant of the righteousness of Christ;*" Jour. 2, p. 102; and "*struggling in the muddy streams of Antinomian delusions,*" as Wesley declared almost all the preachers, from the highest to the lowest, of his day to be? Jour. 3, p. 90. Let Mr. J. *before he lays his hand on his Bible again, answer Mr. T. these questions.* Again; Where will my opponent lay his hand on the Bible to prove the number of Canonical Books; or the lawfulness of working on the Saturday or Sabbath; or that he is a true minister of God? I know that he is not: And I have the same testimony that the mission of Mr. J. is false; as I have that the Gospel is true. "The prophets prophesy falsely in my Name: I sent them not, neither have I commanded them; nor have I spoken to them, saith the Lord." Jerem. xiv. 14.

Mr. J. next presents his reader with a string of subjects, which, he says, I have silently passed over; as 1, "*Image worship*;" divine according to protestants; 2, that the "*Catholic Church teaches her followers to trust for salvation in other names than Jesus.*" To which I will add, that they "*array the Virgin Mary in Divine Attributes, &c.*" Exam. Part 2, p. 56. These things, says Mr. J., stand untouched. Untouched! Why; I should no more think of condescending to touch these lies and slanders against my Church, than I should the gentleman-like epithets of "*popish priest*," "*scoundrel-like-infidel, &c.*," which he has so politely used towards me. The other points, passed over, entered not into the plan of the Mirror. I was acting on the *offensive*, not the *defensive*. Mr. J's introducing them, therefore was only an attempt to draw off both myself and the reader from the main point at issue, viz.; *Whether Methodism be the One true Church of Jesus Christ*, and to get an opportunity of railing against my faith. This, however, is always the trick that Methodist writers play off, for they never dare attempt to defend themselves in any other way. But I am not to be diverted from my object by any such flimsy devices. And it is what every Methodist in the kingdom ought to call upon his preacher to do. There is nothing these good gentlemen hate so much, as to be importuned about the grounds and surety of their faith. All, all that they can say is, that theirs is the religion of the Bible. But this has been the yell of every heretic from the days of the Apostles. The moment a Methodist begins to question his preacher as to the certitude of his faith, or to give his own opinion upon any important point, that moment his "*experimental godliness*" becomes suspected; for, if they are to be accounted among the *righteous* and elect, they must neither speak nor think for themselves, but must prostrate their reason and common sense at the feet of their preachers, who go prowling about, "*foaming out their own confusion, and blaspheming the things they do not understand.*" St. Jude.

"Boasters of liberty, fast bound in chains!"

"Lorenzo, this black brotherhood renounce." *Young, N. 7.*

"O 'tis a glorious luxury! oppressed

"For years, beneath a load of wicked power



"To heave it off indignant, and assert

"The dear dear freedom of a virtuous mind."

*Agamemnon, Act 3, Sc. 1.*

This was the case with Mr. Mason, a Methodist preacher, before he became a Catholic Priest, when, having burst asunder the trammels of Methodistical tyranny and oppression, and resolved to exercise the liberty, common sense and reason, *in the search of truth*, which God and nature had given him; he found, by attentively perusing their Books of instruction, Catechisms, &c., that all he had learnt, and all that his fellow Methodistical preachers had told him about Catholics, and the Catholic Religion, was a tissue of falsehood; and observing this to his Superintendent, was answered by him, that "*he ought to submit his judgment to Wesley.*" Triumph of Truth, page 57. And Mr. J. knows very well, that, were he to preach a doctrine contrary to Wesley's Notes, and Fletcher's Checks,\* that he should be quickly turned out of the pulpit. Jour. 20, page 24. The arbitrary conduct of the Conference† towards Mr. Kilham is well known, "than which," says Mr. Nightingale, *Portraiture of Methodism*, page 473, "*a more glaring instance of persecution is not to be found in the annals of modern sectarian bigotry.*"

"Dreadful zeal;

"Fierce and intolerant of all religion

"That differs from their own, is the black soul

"Of that infernal state." *Eleonora, Act 5, Sc. 1.*

\* These Checks were written as an antidote, to the antisciptural doctrines, and antinomian blasphemies of Wesley and his fellow preachers.

† "The Conference," says Mr. J. Crowther, a Methodistical Preacher, "is an annual sublime sight of six or seven men gathering round the table, and fighting with each other, talking by turns, except when several of them talk together, and engrossing all the speechifying; while the rest sit round in sullen, stupid, or indignant silence,—the Devil perching in the front of the gallery, while love, meekness and wisdom, together with our Guardian Angels, and even the Holy Ghost, quit the Assembly; and the confused group appear to the weeping heavens somewhat like the assembly of a cockpit!"

And yet, this consistent gentleman can cry out against the Catholic Church for insisting upon her followers holding the "One Faith," which She has always professed, and which has been believed and taught by every saint in the calendar. But

"Tullus! 'Tis not for such as thou,

" to talk of Rome

" But with respect and awful veneration.

" Whate'er her blots,

" There is more virtue in one single year

" Of Roman story, than your Volscian annals

" Can boast thro' all your creeping dark duration!"

*Coriolanus, Act 5, Sc. 2.*

Mr. J. professes his readiness to discuss any Tenet of Catholic Faith with Mr. T. whenever he pleases. In the first place: Let Mr. J. answer the questions in the Mirror, by proving Methodism to be the "One Fold," the "True Church of Christ," and there will be no need of discussing *particular Articles of Faith*; for then whatever it teaches must be true; 1 Tim. iii, 15; Eph. v, 27.

2. Here Mr. J. follows the example of my two former Antagonists, who, conscious of their incapability to defend their conflicting systems, without reciprocally condemning each other, and unwilling to display their absurdities and contradictions before the eyes of a candid and discerning public, always endeavoured to prevent their readers from discovering the rotten foundations of their own systems, by attempting to draw aside their opponent to discuss certain points of Catholic Faith. But I am acting on the *offensive*, not the *defensive*; and every fool knows, that, a "good tree, good fruit;" a "bad tree, bad fruit:" so likewise a True Church, true doctrine; a False Church, false doctrine.

"As undivided, so from errors free,

"As One in Faith, so One in Sanctity." *Hind & Panther.*

3. I have always felt a reluctance to compromise the Dignity and Authority of the Catholic Church by discussing it's *immutable faith*, with individuals of no fixed principles, whose only guide is the never-resting vane of private judgment, which is whirled to and fro by every breath of interest

and passion, whose faith in their heart is like an eel in their hand, and who, like Mr. J., would begin the discussion by "declaring eternal war," Notes last page, against the Tenets to be discussed, although they have been believed, and taught through every age of the Christian Church, and by every Christian kingdom under the sun.

"The Gospel sound diffused from pole to pole

"Where winds can carry, and where waves can roll.

"The selfsame doctrine of the Sacred Page,

"Conveyed to every clime in every age." *Hind & Panth.*

A. I suppose I must sit down, and let my opponent interpret the Scripture just as he pleases; but I can read it as well as he can, I understand it as well, and I think my interpretation would be as good, and as Authoritative as his; Besides upon *his own principle of private judgment*, I should be a fool to let *him*, or any other man interpret it for me,

"When next you talk of what you view,

"Think *others* see as well as *you* :

"Nor wonder, if you find that none

"Prefers *your* eyesight to his *own*." *Chamelion.*

5. Will Mr. J. sit down and let the Lutheran or Socinian interpret the Scripture for him? The Scriptures upon his principles can settle nothing; and the wranglings, jarings, and contentions of protestants, as to their true meaning, prove the truth of the assertion. For with them it is as Pope says, Mor. Ess. Epist. 3,

"Like doctors, thus, when much dispute is past,

"We find our Tenets just the same at last."

Therefore all that can be got by a bare appeal to the Scripture is, as Tertullian said about 1700 years ago, "to make a person sick or mad:" For

"As long as words a different sense will bear,

"And each may be his *own interpreter* ;

"Our airy faith will no foundation find,

"The Word's a weathercock for every wind."

*Hind & Panther.*

Catholics, who are seven-tenths of Christendom, of whose Popes, Prelates and Doctors was constituted every General



Council of the Christian Church, and one Religious Society of whom, Gibbon tells us Aikin's Annual Review 1802, Vol. 1, page 579, has produced more valuable Works than both the Universities of Oxford and Cambridge put together, do, and always have appealed to the Scripture as well as Methodists. Catholics alone possess the Genuine Scripture, and it's true interpretation: Methodists appeal to the Scripture, and, for their perversions and corruptions, are condemned by nineteen-twentieths of the Christian World as heretics.

"Because in sundry points you stand alone,

"Not in communion joined with any one;

"And therefore must be all the Church or none."

*Hind & Panther.*

It is astonishing to peruse the bold and unblushing assertions of my antagonist, without the shadow of an attempt to prove their truth; and how every pitiful inaccuracy of his opponent is dragged into view, and descanted upon with polemical acerbity, while *those points alone, which ought to have been defended*, are passed over without a single glance.

"But when they should endure the bloody spur,

"They fall their crests, and, like deceitful jades,

"Sink in the trial." *Julius Cæsar, Act 4.*

Thus, when I call upon him to reconcile the Doctrines of the Lutherans and Socinians with his own, he answers me by calling me a popish priest, or an infidel; to prove that the Fathers of the primitive Church were Methodists; his answer, like that of poor old Sheep-face in the Farce, amounts to a mere baa; for says he, "I did not prove them to be members of the Church of Rome." This, however, the reader of the Mirror will see that I have done page 11, 12, 13, &c., from their own declarations and confessions. However,

The Church of Rome, as regards the power of the Pope, may be considered in a threefold point of view. 1, As to the mere Diocess of Rome; 2, As to the Patriarchate of Rome; 3, As to the Whole Earth. As mere Bishop of Rome, the Pope's powers are more circumscribed; as Pa-

triarch greater; and as Christ's lawful Successor, in the government of his Church, they extend to the Whole World. Thus the Prelate of Canterbury is Bishop, Archbishop, and Primate of all England. And, will any one say that a man, although born neither in the Diocese, nor Archiepiscopate of Canterbury, although professing it's doctrines is not as much a member of the Church of England, and subject to the Primate of Canterbury, as if he had been born there? Thus it was with the Fathers, mentioned by Mr. J.; although natives of Asia and Africa, they believed and professed the Doctrines of the Church of Rome, and whoever does that is it's member, and subject to the Pope, in Spirituals, from the rising to the setting of the sun.

Mr. J. boldly asserts, for he never proves any thing, that "Methodism is identical with Christianity:" He elsewhere says that it is but a part of Christianity, although he was puzzled to tell us where the other part grew; but a gong and a tin kettle make a great noise and that is all. *But why not prove this important point*, for the satisfaction of your followers?

"Egisthus.—Remember you must fully prove it,

"You must!" *Agamemnon, Act 2, Sc. 5.*

But I again forget myself. To look for a proof in the pamphlets of Mr. J., is like looking for a grain of wheat in a bushel of chaff, and which when found is all smut. He can neither, convincingly, tell his followers *what to believe*, nor *what to disbelieve*: and his only method of defending his own faith, whatever it be, is, as Rousseau says Epist. 2, "*by attacking that of others.*"

"Bare lies and bold assertions they can face,

"But dint of argument is out of place:

"The grim Logician puts them in a fright:

"'Tis easier far to flourish than to fight." *Hind & Panth.*

When I heard that Mr. J. was compelled to reply to the challenges in the "Mirror," I was glad to think that I had brought him at last, however reluctantly, to the point at issue. I have got him in the tread mill, and there I intend to keep him till he has done his work, that is, till he has *proved*

to the world, that *Methodism is the One Fold, the True Church of Jesus Christ*, in which alone is to be found the "Faith once delivered to the Saints." He may rant about "Experimental Godliness," abuse and declaim against "Infallibility, tenpenny pardons, and wood gods" as long as he pleases, he only displays a shallow mind, and an illiberal and wicked heart; nor will any man of candour take any notice of what he says, till *he has answered the Questions in the Mirror in a Theological manner*. Those questions I knew, for they have puzzled many a wiser man, would put his Bible-reading, and Theological acquirements to the test: this they have done, and have shown that

"His promises were ——— mighty,

"But his performance as he is now, nothing." *Shaks.*

In the *Mirror* I not only asserted that my opponent could not prove Methodism to be the "True Church of Christ," in which all the Saints and Martyrs, of old, lived and died, but, I moreover asserted, that *he durst not even attempt it*. But, what must be the reader's astonishment when he finds in the "Notes," page 34, that he even *durst not say it* was; for he says "*When I assert this of Methodism, then I will try to defend it's claims.*" That is to say: he dares not. If these words, of their Champion, will not open the eyes of his deluded followers to the indefensibility of their system, and the sandy foundation upon which it stands, nothing will. They must be blind indeed, and being led by the blind, their destruction is inevitable. Conscious however, of the weakness of his cause, yet resolved like Core, Dathan and Abiron, Num. xvi, to defend it to the last, and having tried every mode of sarcasm, abuse, declamation and calumny, and chafing over his defeat, in the field of reason, sincerity and truth, my opponent, in despair, has recourse to the *Ultima ratio protestantis*, the *Protestant's last reason*, in the field of controversy: He appeals to, and indirectly calls upon my Bishop and Superiors to stop the Press against me, and prevent the publication of my pamphlets, because they lay open the inconsistencies and abominations of his system, and expose them to the eyes of the people; and which he is unable to defend. Mr. J. may abuse Catholics, and vilify



their religion, but if any one step forward to defend it, he cries out to his Superiors to gag him ; as he elsewhere (p. 16) signifies the necessity of the Magistrate's interfering to prevent the dissemination of Catholic Tracts. Thus it was that Luther called upon the Reformers of his day to wash their hands in Catholic blood ; that Calvin "stopped the monsters," as he called them, "with fire and smoke;" and that the sanguinary Elizabeth reasoned with Catholics with *racks, knives, and gibbets* ; nor does Mr. J. seem less disposed, could he obtain the power, to employ the same instruments in the dissemination of the blasphemies, ravings and delusions of Methodism.

"Detested thought ! For now his utmost force

"Collected, desperate, distressed and sore

"From battles lost ; with all the rage of war,

"Ill-fated Syphax his last effort makes."

*Sophonisba, Act 1, Sc. 1.*

"O mighty Cæsar ! Dost thou lie so low ?

"Are all thy conquests, glories, triumphs, spoils

"Shrunk to *this little measure* ? Fare thee well."


*Julius Cæsar, Act 3.*

THOMAS TYSAN.



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